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THE AMERICAN CHURCHES *and Overseas Development Programs*

FINDINGS OF A SPECIAL CONSULTATION
ON THE CHURCHES' RELATIONS
TO PEOPLES IN UNDERDEVELOPED AREAS



Buck Hill Falls, Pennsylvania, April 24-26, 1951, CONVENED BY
THE DEPARTMENT OF INTERNATIONAL JUSTICE
AND GOODWILL, IN COOPERATION WITH
THE DIVISION OF FOREIGN MISSIONS
OF THE NATIONAL COUNCIL OF THE
CHURCHES OF CHRIST IN THE U.S.A.

N O T E

A Consultation on the Churches' Strategy in Relation to the Peoples of Underdeveloped Areas was convened at Buck Hill Falls, Pa., April 24-26, 1951. Invitations to participate in this Consultation were extended by the Department of International Justice and Goodwill, in cooperation with the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. The Findings of the Consultation are herewith printed in full. In adopting its Findings the Consultation spoke only for itself.

It did not speak for the churches, or related mission boards, or the National Council of Churches, to which the Findings had not been submitted before printing. The Consultation assumes full responsibility for the publication of the Findings.

The Department of International Justice and Goodwill and the Division of Foreign Missions transmit these Findings to the churches and related agencies for their consideration.

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Department of International Justice and Goodwill
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.
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THERE HAS BEEN a widespread recognition in our churches that the scientific and technical knowledge of the economically advanced countries and the material resources made available through such knowledge constitute a trust to be used for the general welfare. This includes a special obligation to help of the less developed countries in economic and social advancement. In view of the new recognition of this responsibility in expanded governmental programs of technical assistance, the National Council's Department of International Justice and Goodwill, in cooperation with the Division of Foreign Missions, called together 110 churchmen for a special consultation on the churches' strategy in relation to the peoples of underdeveloped areas. The conference was held April 24-26, 1951, in Buck Hill Falls, Pennsylvania, under the chairmanship of the Rt. Rev. William Scarlett, Chairman of the Department.

Background papers for the conference had been prepared by three committees. The chairmen of the three preparatory committees were Mr. Willard Espy, who drafted the preliminary paper on "International Development: Needs and Obstacles"; Mr. Charles H. Seaver, responsible for the papers on "Guiding Principles in Economic and Social Development" and "The Churches' Responsibility for Public Policy"; and Dr. M. Searles Bates, who drafted the background paper on "The Churches' Responsibility in Their Own Life and Work." Supplementary statements on missionary experience were prepared by Dr. Alfred D. Moore, Dr. E. M. Dodd, and Mr. John H. Reisner. The Department is grateful to these men and to the committees which worked with them for the excellent preparatory documents.

The conference was addressed by Professor John C. Bennett, who spoke on "Christian Concerns in an International Development Program"; by Mr. Nelson Rockefeller, Chairman of the International Development Advisory Board, whose subject was "The Role of Voluntary Agencies and Business in an International Development Program"; and by Hon. Francis B. Sayre, who gave the concluding address on "The International Development Program and the Struggle for World Peace." Statements on the technical assistance programs of the United Nations and the United States were presented by Mr. Arthur Fletcher of the United Nations Technical Assistance Administration and Mr. Samuel Hayes of the United States Technical Cooperation Administration. Mr. Espy, Mr. Seaver, and Dr. J. W. Decker helped to open the conference discussions. Dr. Eugene E. Barnett served as chairman of the Findings Committee. To all of these and to others who labored for the success of this significant consultation, appreciation is expressed.

One word of explanation is needed to avert misunderstanding of the term "underdeveloped," as used in this report. The term here refers primarily to the inadequate development of economic resources among peoples oppressed by poverty and disease. The conference recognized that the cultural heritage of a people may often have values not reflected in their economic status, and that the Western peoples, in sharing their scientific and technical knowledge with peoples in underdeveloped regions, have much to gain as well as to share.

WALTER W. VAN KIRK
Executive Director
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and Goodwill

The American Churches and Overseas Development Programs

I. CHRISTIAN CONCERN FOR PEOPLES OF UNDERDEVELOPED AREAS

Christians in America are confronted by heartbreaking contrasts:

Food surpluses at home; famine abroad

Technical equipment here to provide ample nutrition, clothing, housing for our own people; while primitive methods of production and distribution leave millions elsewhere the victims of subhuman standards of living

Scientific sanitation and curative and preventive medicine which are lifting our age-old burdens of diseases; while in other lands preventable diseases ravage human life and shorten its span

General education for American youth; while millions of the world's children have no opportunity to learn to read and write

A large and growing share of freedom for us; while multiplied millions in many lands live under tyranny or the threat of it

Unprecedented prosperity for most of our people; while many elsewhere are crushed by poverty from which their own unaided efforts cannot bring deliverance

These tragic contrasts impose upon us inescapable responsibilities to assist in the economic and social development of underdeveloped areas. To refuse to accept such responsibilities is to deny our membership in God's family. We belong to it by creation. We cannot seek to desert it and remain children of the one God who created us all and, in Jesus Christ, seeks the redemption of all in time and eternity. Love of our neighbor, including our enemies, is Christ's will for us. That love binds us to all peoples on earth in sympathy and in dedication to their total welfare. It summons Christians now to decisive, sacrificial efforts in their behalf.

This concern for the millions in need around the world is shared by many Americans. The human need which confronts us is so vast, so desperate, and so urgent that an adequate answer to it requires national action. Through our government, we have already expended more

than forty billion dollars in an effort to meet this need. But we are aware that this sum, vast as it is, is only a beginning.

We are therefore concerned that our nation shall more convincingly demonstrate sympathy with the ferment of the human spirit in many places in the world and with the revolt of men in less developed areas against poverty, ignorance, disease, and injustice. America must be unmistakably identified with those who struggle for freedom and the material conditions of a larger and better life.

Our nation was built by men drawn to this continent by their dreams of better things and their willingness to pay the price for fulfilling those dreams. Such dreams now stir the peoples of the underdeveloped areas of the world, as Christians know through comradeship with them in the world Christian mission. Christians must help our nation and people "to discern the signs of the times" and to lend help to these other peoples as they strive to make their dreams come true.

We therefore appeal to all Americans of whatever political party or religious faith to support such measures as will make further assistance from our immense material resources and technical skills available to those nations which need them and which will cooperate in the wise administration and application of such resources to the urgent and unsolved problems of their people.

Our concern is that God's children everywhere shall be helped to rise out of their shocking misery and paralyzing despair. We must not be indifferent to suffering; for it may have immense and damaging reverberations in the human spirit. Poverty is not just an unpleasant social condition. Although some, by the grace of God, rise above it in spirit, for others it corrodes the soul. It was not without reason that Jesus taught us to pray "Give us this day our daily bread." Adequate sustenance is God's will for mortals everywhere.

Our concern is deepened by the consciousness that the course of history is certain to be affected seriously and adversely if Christian people do not answer the cry of millions for bread. The continuing threat to civilization is not so much Communism as it is the frustration of the common hunger for a better life, which may make people turn in desperation to any movement which promises food and shelter and a measure of economic security.

We believe that if the people of America, together with those of other nations, will answer the urgent need for material and technical assistance the threat of destructive revolution can be reduced.

Our concern is related to America's future. Under God we have inherited a great responsibility and opportunity. The numerous resources which have made possible great prosperity are a trust we hold from God. We cannot violate that trust and escape judgment. This is a moral universe. Its fundamental law is love: "He that would save his life shall lose it." National selfishness means national disaster. In the

saving of others our own salvation is found. However great the requirements of military defense may become, our surest defense must be in constructive programs of human betterment.

Finally, it should be emphasized that while we are here addressing ourselves to the Christian concern for the social and economic welfare of peoples, our constant and most basic concern is that all men find the peace and power of God through Christ. "Man does not live by bread alone."

II. NEEDS AND OBSTACLES

In the past man has lacked the physical capacity either to destroy his kind by the tens of millions or to lessen measurably the misery and squalor which too often were an accepted condition of their daily existence. That is no longer true.

Today man has developed scientific instruments which are easily capable of crippling civilization as we know it. But he has also developed knowledge and techniques which for the first time make systematic social and economic progress a possibility not only for the citizens of a few nations but for the most of mankind.

The poverty and social disorder which afflict so much of the world are ancient and persistent evils. Their eradication will not be a matter of years, or even of decades. The problem is vast and complex, the misery pervasive, the causes intertwined. But a road toward a better lot for the people of these areas has become increasingly visible in the private, governmental, and inter-governmental development programs which have been launched or proposed since the end of the Second World War. The philosophy behind these programs has become familiar to Americans as the Point Four concept.

International development aims at material and social conditions which would make possible decent living standards, and a more prosperous, free, and peaceful society. The most urgent needs vary from region to region. In the typical underdeveloped area, however, the following tasks have high priority:

1. For increased food production, there must be effective techniques to replace primitive and inefficient farming methods, to improve seeds, to utilize fertilizers and water resources more efficiently, and to conserve, restore, and extend farmland.
2. For greater incentives, there must be land, credit, marketing, and tax reforms to ease the burden of tenancy and debt and to give to the tiller of the soil a greater share of his own production.
3. For a higher health level and greater personal productivity, there

must be a concerted attack on preventable diseases and inadequacies of hygiene and housing.

4. For cultural enrichment and access to basic knowledge, mass illiteracy must be eliminated.

5. For a balanced economic growth, there must be vastly improved transportation; increased access to mechanical energy; development of small as well as large-scale industries, rural as well as urban; and equitable access to domestic and foreign markets and sources of capital.

6. Frequently there must be reforms or improvements in public and business administration. Cooperatives, for example, may be organized to handle problems of credit and marketing, or agricultural production and animal husbandry.

7. Because some areas are overpopulated in relation to their immediately exploitable resources, a balance must be struck between growth in population and growth of food and goods. Increased education and industrialization and laws tending toward later marriages may gradually play an increasing part in reducing birth rates. The possibilities of limiting population by voluntary and socially acceptable means, rather than by famine, pestilence, and war, should be fully explored.

Even so summary a statement of needs carries its implication of the tremendous obstacles which lie in the way. In many cases there is a lack of awareness on the part of both government and people of the urgency of the various problems associated with underdevelopment. In both the assisting and the assisted countries, there may be a lack also of the moral drive which will be required to solve those problems. Frequently there is corruption penetrating to every social and economic level.

Some newly independent countries are likely to resent foreign influence and to distort even the friendliest outside advice into an evidence of imperialistic designs. Development is hobbled by lack of trained local technicians, by the bashfulness or nonexistence of local capital, and by reluctance on the part of persons who profit by abuses in land tenure, taxation, and credit to permit elimination of these abuses.

Methods must be found to create incentives where none now exist; to alter the negative aspects of a culture without damaging its positive aspects as well; to provide capital without wasting it, on terms that are mutually equitable; to enlarge food production without destroying the soil. The people of underdeveloped areas need to build markets abroad without falling in bondage to them; to avoid the inflation and controls that may come with concentration on heavy goods; to industrialize in so far as may be appropriate, while avoiding the social abuses of industrialization; to strike a balance between the long-range good to be obtained

by expanding capital investment and the short-range benefits that come from increasing current consumption.

But the hydra-headed obstacles confronting international development do not prove that such development, along socially beneficial lines, is impossible. On the contrary an attack on any one problem can have useful effect on others. Not only has the experience of Western Europe and the United States over the past hundred and fifty years proved that rapid development is possible, but the study of our mistakes and the application of methods we have found acceptable should enable the people of underdeveloped areas, once their own development is under way, to move far faster than was possible for us.

Already the value of technical and economic aid has been abundantly demonstrated. Inexpensive measures have stopped malaria and cholera epidemics in their tracks, cut infant mortality in two in some regions, vastly increased crop yields in others, laid thousands of miles of roads, brought reading and writing to millions of illiterates. The effectiveness of land reform has been demonstrated in Japan, where since the war the majority of tenants have become landowners.

Only a beginning has been made. A program that succeeded in cutting by 10 per cent the number of people needed to grow Asia's food would result, it has been estimated, in a doubled standard of living there. Similar potentialities exist in other underdeveloped areas. Technical, social, and economic assistance can spread the blessings of health, knowledge, dignity, and freedoms throughout the world. Materially the result for mankind can be growing prosperity and new security from disorder and war.

If the Point Four concept is not vigorously applied, a series of degenerative wars appears to be almost inevitable. But if the concept is given full support, the result can be a more wholesome and secure world for our children than their parents have ever known.

III. GUIDING PRINCIPLES FOR THE CHURCHES IN ECONOMIC AND SOCIAL DEVELOPMENT IN UNDERDEVELOPED AREAS

This statement of principles is presented in order to help Christian people evaluate existing and proposed programs of social and economic assistance to underdeveloped areas, and determine the character and extent of their own collaboration.

We believe that our country should fully support these programs in recognition of a trust and of the obligation of all people to share with one another as children of God.

The Christian Church is not an organ of the State. It transcends con-

siderations of political and economic expediency. In seeking to determine the extent and type of cooperation with governmental and inter-governmental agencies in their efforts to assist people of underdeveloped areas, we propose the use of the following criteria. We believe that these criteria embody the Christian belief in the infinite worth of God of every person and of our unlimited liability for his welfare.

1. The aim of an international development program must be to meet human need, regardless of religious, political, or racial distinctions.
2. Such a program must be judged in the first instance by its contribution to human dignity, orderly progress, justice, and freedom.
3. Such a program should help the world's peoples toward the fuller realization of their just desire and growing determination to shape and control their own political, economic, and social destinies.
4. Since the goal of self-development, by helping people to help themselves, must be at the heart of the program, there must be approval and cooperation on the part of the people in the areas immediately concerned.
5. International assistance should increasingly be carried forward under the auspices of the United Nations.
6. In addition to the Church, other private organizations—welfare, business, and labor—should take part in order to strengthen the people-to-people approach, provide experience in the practice of democracy, and accentuate the sense of local participation and responsibility.
7. If the results of this enterprise are to fulfill the hopes held for it, high motives, a sensitive attitude, and genuine understanding on the part of those who carry on the program are as essential as technical equipment.
8. The early attainment of some concrete results is desirable to encourage all who participate; but the program must have support that will ensure long-term planning and action, and will require, on the part of all, patience, resolution, and a great faith.

These are some of the criteria by which Christian people will be able to judge an international development program and to determine the extent of their support. Permeated by the spirit of such principles, programs can rise above national, political, and economic self-interest and help to achieve a new and better level of life for all mankind.

IV. APPLICATION OF PRINCIPLES

No one can survey the programs already in operation or proposed for meeting human needs in the underdeveloped areas of the planet

without realizing that a life-quickenning idea has begun to stir the minds of men. It is the idea of nations uniting to improve the lot of men everywhere in the world.

A force behind this idea is the growing realization of the peoples of the world that they must become partners in a world community. Another force, paradoxically, is nationalism. Many peoples who had not had experience of freedom have been fired by a desire for political independence and racial equality. And, at the same time, a large proportion of the world's people, living in economically ill-developed areas, seek a greater measure of economic and social justice and well-being. They have come to feel, or know, that it is unnecessary for them to remain in bondage to poverty, ignorance, and disease, and to be captives of oppressive social and political systems. But they need the help of others in order to help themselves out of this condition.

The nations enjoying a large measure of prosperity and freedom know, on their part, that they have responsibility to help their less fortunate neighbors to advance toward the fulfillment of their just aspirations. The Christian churches have encouraged those aspirations as well as that responsibility. The benefits are reciprocal. All nations, the strong and weak alike, share the benefit of new participants in world trade, of the extension of freedom for personal and social development, of collective strength that assures even the weakest of security against aggression.

For these reasons, and for others growing out of their particular mission, the churches are even more than ever committed to programs for economic and social development. If these programs are properly conceived and carried out, they can bring about a twentieth-century emancipation of the billion and a half people who are victims of bondages no longer tolerable in a world community.

As church people, we are particularly concerned with certain aspects of this great movement.

1. We commend the United Nations and the United States Government for initiating these programs and for supporting and directing them.

Through its activity in this field the United Nations is becoming associated, in the minds of people in need around the earth, with freedom, justice, and social improvement. The idea of the United Nations, the idea of the free cooperation of all the people in the service of all, can become the alternative to the totalitarianisms that threaten to subject peoples to new forms of tyranny.

We commend our government's support of the United Nations projects of technical assistance. We commend the initiative of our government in the previous development of similar projects of its own and in the enlargement of the same concept under the Point Four Program. We believe that this concept is in harmony with Christian principles. We

are encouraged by the predominance of the motive of human welfare in the projects developed under this concept.

We recognize that in the present emergency some of the projects now financed by our own government serve both the humanitarian interests and the cause of national defense. We trust also that many improvements in underdeveloped areas initiated by our government originally for defense purposes—e.g., improvements in sanitation, transportation, and the opening up of natural resources—may be the foundation for progress in these areas which will continue long after the present emergency has passed.

In order to make a maximum contribution to an integrated comprehensive program, it is important for the United States Government to achieve greater coordination and unification in its own international economic activities. Clear-cut policies and responsible administration are imperative.

An examination of the programs of the United Nations and of the United States reveals that while they are similar in some respects, the similarity does not involve serious duplication of effort. Nevertheless there is need for effective cooperation both in the field and on the higher planning levels between the United Nations and the United States agencies concerned with these programs.

2. International development programs must be measured by the degree to which they serve the basic needs of the masses of the people. For instance, the increase of the food supply, the removal of unjust systems of land tenure, and provision for equitable systems of rural credit must be central objectives of projects to relieve human want in those parts of the world where the occupations of men are predominantly agricultural. Standards of living can be raised only through increased production and the unfolding of economic capacity. Ruling groups must not sequester for their own benefit funds invested in these projects. Nepotism and corruption must not sabotage the administration of such funds.

3. We desire to see wider application of the principle of local responsibility. These projects fostered by the United Nations and the United States must become truly indigenous if their results are to be permanent. They must be sought for, administered, and cherished by the people in these areas. Local reforms may be necessary before any significant development with outside aid is possible. If local governments wish to attract additional outside private investments (which the Gray and Rockefeller reports say are a prerequisite of economic development in underdeveloped areas), they must provide a general environment which will make such investments attractive. An improvement in local educational methods and facilities may be necessary to create a public opinion needed to sustain projects on a permanent basis.

It is clear that such increase of local responsibility enables volun-

tary agencies, including those of the churches, to cooperate more effectively in fostering public interest in these areas.

4. We have been impressed by the degree to which the success of these projects depends on the character of the personnel recruited for their planning and administration. Those who represent the United Nations and the United States in this great enterprise should be men and women of integrity who have a genuine interest in the people and who regard the work not only as a career, but as an opportunity for human service. Here the churches find a new Christian vocation for their youth. The religious forces of this country can cooperate in recruiting and training high-minded young people who will go out to establish their families in needy areas and to serve there with the devotion of missionary pioneers. It is difficult to overestimate the challenge of this opportunity to our Christian churches and colleges. And the churches can help also to provide indigenous Christian leaders for work in these areas.

But adequate personnel is not the only need. Greater financial resources are needed. According to government reports, approximately \$1.5 billion goes this year into the underdeveloped areas from the United States in private investment, public loans, and public grants.* This is a substantial beginning. But is it too much to hope that, at a time when our own national income is running around \$250 billion a year, about 1 per cent of that income might be used in loans, investments, and grants as our share in this great effort to lift the standard of living among two thirds of the world's population?

5. People who have lived for long under a tribal or feudal culture, or in the status of colonial dependency, do not adjust themselves quickly either to modern economic methods or to the responsibilities of free societies. Their political and economic forms will be of their own determination. Indeed the world would suffer an irreparable loss if one flat pattern of living should ever prevail.

To save ourselves and those we would help from disillusionment we should prepare for this enterprise as one that is to be sustained for many years, that will have many ups and downs, and that will present new problems about as rapidly as old ones are solved. But in all that we do we should have the continued satisfaction of partnership in an enterprise which has high promise for humanity.

6. Christians in the United States have a responsibility for promoting widespread understanding of these programs of international development and the churches' part in them. They must carry on a powerful and widespread campaign of education in the grass roots of

* This includes for the current year approximately \$800 million in private investment funds, \$400 million in public loans, and \$300 million in public grants. The Rockefeller report estimates that some \$3 billion is needed each year from sources outside the underdeveloped areas.

America and the rice roots of Asia. The churches have unique national and international resources for this undertaking. But in this, as in other matters, words without deeds are like faith without works. We must communicate with representatives in government, and with others engaged in international development projects, regarding the nature and the scope of the development program which the churches desire to support.

Most of all, Christians should keep a sustained and abiding concern for and confidence in the possibilities of a comprehensive international development program. This is a task for the long pull, for at least the next fifty crucial years of history. Whether or not the program succeeds may determine the choice between hope and despair, between a better tomorrow and world-wide disaster.

V. THE CHURCHES' OWN PROGRAM

Christian missions have been among the pioneers in the field of technical assistance to underdeveloped areas. It is thus encouraging that the importance of this type of service is so widely recognized in contemporary programs of large-scale technical assistance under governmental, semiprivate, and private auspices. We pledge our moral support and our cooperation, within the limits of available resources, to any worthy effort in so far as it is consistent with our basic Christian purposes.

The primary task of the World Mission of the Christian Church is to make Christ known, loved, worshiped, and followed everywhere. This religious task is profoundly relevant to man's total life. It is also a long-term and often intangible task, and always a difficult one. This is the peculiar task of the Church. Christians must resist the temptation to neglect these long-range objectives in favor of activities which yield more immediate visible results. We can discharge our obligation only by consistently offering men more than bread. In so doing we will ultimately best serve worthy programs of economic and social development by contributing to the moral undergirding which is essential to their continuing success.

We must clearly keep in mind the supranational character of the Church. The technical assistance program will vitally concern not only the missionary agencies of the American churches, but also the churches in areas where such services are to be rendered. What we do must help to conserve and build up the growing ecumenical fellowship.

Our major interest centers in those projects which are directed toward the well-being of the common folk and conducted in a manner effective to that end. It is therefore our judgment that the proposed programs of

technical assistance, if so directed, offer significant aid to the achievement of missionary objectives. Wisely used, they should make for improvement both in the physical welfare and in the spiritual estate of those to whom Christianity seeks to minister around the world. An especially attractive feature of such public programs is that they provide channels for cooperation by all socially inclined agencies in non-sectarian efforts toward higher standards of living, health, education, and public affairs.

Church agencies, however, must be alert to the possibility of partisan political involvements with government both at home and abroad.

The experience of Christians, both missionaries and nationals, their successes and their failures, should be made available to those engaged in technical assistance programs. These Christian leaders should also recommend projects or enterprises for action by government or other organizations.

Missionary and national Christian personnel may serve in an advisory capacity, when so requested, in the development of technical assistance projects, while carrying on their own regular work. While the limited number of missionaries available must be taken into account and depletion guarded against, in some circumstances missionaries may be granted leave of absence with continuing salary or salary paid by the technical agency. Believing that the success of programs of technical assistance depends largely on the competence and character of personnel, missions should out of their own experience offer any possible services in recruiting, training, orienting, and counseling both the foreign and local field personnel. Missions have much to contribute in fostering genuine comradeship between Western personnel and their national colleagues.

A constant mutual exchange of information on technical aid programs between the assisting boards and the fields, and likewise between local missions and the Christian communities in which they are working, would be desirable.

Christian organizations, in association with others, have an opportunity to promote understanding of the important place of voluntary organizations in the fields of agriculture, education, health, and social welfare and the relation of such private agencies to governmental services and administrations.

Christian organizations may well undertake pilot and demonstration projects that would not only be of use to the immediate communities but also provide patterns and experience for application to wider areas.

The educational and technical services and tools which Christians have found useful in promoting individual, family, and community welfare should be made freely available to governmental or to voluntary agencies for this wider use. So also should the special facilities offered by

Christian institutions for training voluntary and professional leadership for technical programs.

Christian organizations have both a privilege and a responsibility to spread useful information and techniques which are made available for economic and social development programs to the Christian constituency and the wider community.

Christian organizations should use every proper occasion for emphasizing the moral and spiritual elements requisite for cooperative work in human welfare and for the building of true community. Combination of these elements with technical knowledge and skills is essential. An adequate faith to live *by* is no less important than more things to live *with*.

A main principle in the tradition of American Christianity is for the Church to stand unmistakably as a voluntary society, supporting its work by the contributions of its own members and not making itself as a Church subservient in any manner to the state. We believe that any modification of this tradition would be perilous. We also believe that this tradition includes cooperation with government for service to the basic physical needs of humanity. The crisis of our times and the purposes as expressed in the original Point Four program call for new and enlarged programs of cooperation.

In many mission fields there are particular reasons for desiring to avoid any financial relationship with foreign (i.e. Western) governments; and, in some fields, any financial aid, with its implications of control, from the national and local governments. On the other hand, for example, in countries where the system of grants-in-aid to schools and hospitals has long been familiar and useful to millions in the constituency which missions serve, most Christian nationals and many missionaries may favor acceptance of public grants if they are made under conditions satisfactory to Christian enterprises.

We believe that Church agencies should not accept money, or its material equivalent, from government under conditions that would tend to jeopardize the independence of the Church in the determination of its own policies and witness. Financial aid for limited, supplementary, and well-defined projects for social welfare may be accepted if the above principle is not violated. It is especially important to guarantee independent management and autonomy in the selection and direction of its own personnel by the Christian agency. We disapprove of enterprises jointly operated by Christian agencies and government.

Among enterprises which we consider especially suited for collaboration with technical assistance programs on the above terms are the following:

1. Special aid, locally administered, to schools, hospitals, or agricultural or community centers in the training of technical personnel
2. Provision of scholarships, or grants in support of apprentices,

for young people in suitable training in Christian schools and agencies

3. Subsidy to extension programs of various types

4. Aid in the production of manuals, posters, charts, and pamphlets for programs of community betterment; and supply of such materials for use by Christian agencies

5. Provision of equipment for health work, science work in school courses, maintenance of agricultural stations, and welfare work

6. Support of supplementary personnel for the same purposes, with careful safeguard for the administrative authority and responsibility of the Christian agency

7. Support of pilot projects mutually agreed upon

8. Aid to literacy campaigns and their follow-up with simple, helpful reading material

The cautions suggested in these findings with regard to the ways in which church agencies may appropriately become involved in relations with government programs do not arise basically out of regard for the peculiar institutional advantage of the churches and not out of suspicion of government, but out of conviction as to the ways in which the churches and governments respectively may best serve the interests of the people.